
Diplomat

THE PRONUNCIATION OF KASHMIRI

BY

T. GRAHAME BAILEY

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3. The so-called infinitive in Ksh. is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb., and it is then a kind of future participle

Examples:..... guri hund zyon ~~tə bə~~ tə rachun, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. ..... darvoazə sheerun tə gudoom banaavun, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason if we say raz, f., instead of gudoom, m., the infinitive agreeing with it must be banaavəɲ.

In general we may say that when the infin. is

accompanied by a noun it is a future participle, and when further, it is trans. the partic. is passive. Thus kyaa vaati karun? sar tsatun tə bastə vaaləp, what is right to be done? Head to be cut off and skin to be taken off. For the sake of simplicity ... translated by the active infin., as "what is it right to do? Head to cut off, and skin to take off."

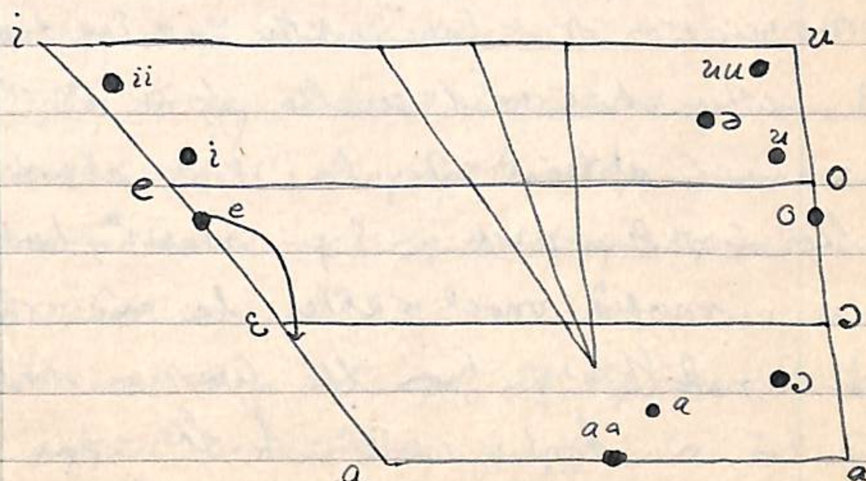
4. In a number of words I have given r̥ as an alternative to r. r̥ is not heard in Srinagar but in the villages it takes the place of r, wherever r is derived from Middle-Indian-ḍ-

P.2. The transcription of Ksh. vowels requires thirteen signs, including diphthongs. Those used here are a, aa, e, ə, 3, i, ii, o, ɔ, u, uu, and the two diphthongs ai, au. The double letters, aa, ii, and uu, have been counted as different signs, because the vowels for which they stand are not the same

as a, i, and u.

... In three cases the double vowel differs from the single in quality. The vowels a, i, u are not found ~~in~~ long; it is, therefore, possible to employ aa, ii, uu, for sounds of slightly different quality...

P. 3. DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE CARDINAL VOWELS



Dipthongs: au is aa-u

ai is a-i where a is cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

a like Urdu a in kal, Eng. u in "fun", slightly higher than the Eng. vowel.

aa Urdu ā in bāt; like Eng. a in "psalm, arm". aa, though conventionally long, has different lengths according to position.

e, ee like Urdu e in bēṭā, khet. Ksh. e is sometimes very short, rather like Eng. e in "pet"; long ee resembles the pure long vowel in the dialectic pronunciation of "lane", not the South Eng. diphthong ei.

3 when short is like the first vowel in Eng. "announce, alike"; when long it is almost like the South Eng. vowel in Eng. "learn, hurt, world", an unrounded vowel rather low and rather far back, differing from the German rounded front ö.

2 is a higher variety of the same vowel. Some English people use it in words like "learn, hurt, world, church". It is not easy to tell a non-phonetician to pronounce it, but the following suggestions

may be made of use of:

(1) Say a-a-a-a; go from that to the vowel in "hurt", 3-3-3-3; then raise the tongue still further to ə-ə-ə-ə.

(2) Say the vowel in "school", oooo, with lips protruded. (P.4.) Then, not altering the position of the tongue, draw back the lips and say oooo. The resulting vowel will be near ə.

(3) Try to say a vowel between i in "machine," and oo in "school", keeping the lips drawn back. That vowel is near ə; the true ə is rather lower and nearer oo.

In all these attempts the lips must be drawn back. ə differs considerably from German ü which is a rounded front vowel.

3 and ə are perhaps the most interesting of Ksh. vowels. 3 and ə are not Urdu sounds. In Panj. a short 3 is

usual pronunciation of unaccented a as in banāī, while a sound between ɜ and ɔ occurs conversationally before a pause, at the end of a strongly accented syllable ending in a consonant; as kaddɜ "eject", koṭɜ "near", khəlārɜ "set up", these might be written with ɔ.

i Urdu i in jis; Eng. i in "him".

ii Urdu ī in kīl, not unlike i in "machine" (slightly higher)

o Urdu o but with greater variety of length — It resembles the pure o heard in northern Eng. "whole".

ɔ like Eng o in "top", but rather higher, still more like Italian ò in ciò, always short; somewhat like Urdu au in tauba... ɔ followed by ii-matra is pronounced as unrounded o.

u Urdu u in ghus; Eng. u in "pull"

uu Urdu ū in phūl; higher than Eng. oo in "brood"; ū is a pure vowel not always long.

Diphthongs

ai closely resembles Eng i in "might"; it does not occur in Urdu.
au has some resemblance to Eng. ow in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the a in Ksh. au is about 4½

P. 5. The German signs ö and ü might take place of 3 & ə, but they involve diacritical marks; further, they suggest long vowels, while 3 is often & ə nearly always, short; again ö & ü are front vowels, whereas the Ksh. vowels are back; &, finally, while the German vowels are rounded, 3 & ə are unrounded.

MĀTRA VOWELS

The so-called mātrā vowels are six in number, corresponding to a, e, i, o, u, and ə or 3. Of these a, e, o occur always, and ə sometimes, in medial position. They are pronounced like ə (3?), e, u & ə respectively, but when they merely join two syllables they are often omitted, e.g. in 3ə... "to be moist", where

an a-mātrā vowel comes between the d & r, but is not sounded.

i-mātrā & u-mātrā are only initial, or final followed by a termination beginning with a consonant.

ü-mātrā (when final) & u mātrā are not pronounced.

i-mātrā has the effect of palatalizing the consonant to which it is attached: this means that the consonant is sounded with an inherent i resonance; ~~resonance~~ The i appears to come both before & after the consonant, but is not a separate syllable: owing to its being a high vowel it heightens the end of the preceding vowel. Thus k3r' becomes almost k3əir' or k3ir'.

p. 6 The final mātrā vowels, then, do not constitute separate ~~no~~ syllables. The consonants, to which they are attached, in some cases undergo changes; thus l may be changed to j; but once this change has been effected, the presence

of an u-mātrā or ü mātrā makes little difference. Theoritically a constant with an u-mātrā vowel is velarized; i.e. it has a u-resonance; one with an ü-mātrā vowel has an ü resonance, & one with no mātrā vowel is neutral i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only mātrā vowel which is audibly different is i-mātrā, & even it is not so with or after a long vowel; for p, and p' are practically identical. Ex. Gaur "cowherd" ends in a u-mātrā vowel, while the nom. pl. of gaur' ends in i-mātrā, but they are mono-syllables; they are gur, gaur' not gaurn, gauri; gauri is abl. sing. Similarly gabat of driver, & the nom. pl. gactal', have two syllables, but the abl. sing. gacali has three

The u-m in freyun "(?)", (u-mātrā) is the same as that in chun, "is to me", a [illegible] "Govern ed", ~~[illegible]~~ thus [illegible] a year.

Oos me kun pak aan "a single man was walking with me;" has two words thus, theoretically different, but actually the same, [illegible] "was lifted". (u-mātrā) is the same as [illegible], imperative, [illegible] ~~[illegible]~~ (mouthful" (u-mātrā) has the same ending as chus, "I am".

In the same way final i-mātrā is not sounded; siir [illegible] ("brick". (i-mātrā) really ~~[illegible]~~ rhymes with piir "holy man"; the i.m. in [illegible] [illegible] (fem. with i-mātrā) is the same as in dim, "give me."

DIAGRAM OF CONSONANTS

	Bilabial	Labio-dental	Dental	Aveolar	Palato Aveolar	Re-tracted	Palatal	velar
Plosive	p, b, ph		t, d, th			ṭ ḍ ṭh		k, g, kh
Affricate				ts, tsh	c, j, ch			
Nasal	m	[illegible]		n	ñ, n'			
Lateral				l	l'			
Tapped				r		ṛ		
Fricative		v		s, z	sh			
Vowel glide							y	
Aspirate	h, ḥ							

ts is practically the same as in English; the t is aveolar (on the teeth ridge), not dental; it is therefore different from the seperate t sounds in both Ksh. & Urdu, which are either dental or cerebral. ts (t + s) occur in U. & H., chiefly in Arabic & Skt. words, but the t and s belong to different syllables, and the t is dental. Ex. (Skt.) [illegible] (Arabic) Atsá "to be nine", at-säg came in suggestion".

zh, pronounced like Eng. s in pleasure, is a mere variant of j, as in tsatajih or tsatazhih, "forty". It is always corrected by a j.

An ordinary n is palatalized when i- mātrā is attached to it. The difference between p.f. ñ and n', p.f. so far as the actual consonants are concerned, is negligible, though the resonance is not the same. c33ñ in c33ñ beñi "your sister" is in rapid conversation not distinguishable from c33n' in c33n' b33i "your brothers".

Ksh. has got thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three mātrā vowels & also p.q. without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the i-mātrā vowel has a really different enunciation. Therefore while we have in theory 120 consonants, in practice there are only sixty [illegible] as being the same

as ṛ, ṝ and ḹ as not heard in the city, and y' as being the same as i (b33y' is pronounced as b33i.) That leaves 56, which is still a number reached by few other languages.

1. 491.496 B68k — Bowring, L
Kashmire Vocabulary & Grammatical Forms

2. 891.262 N59 TV — Nilamata or teachings of Nila Sk. text with critical notes K. de Vreese.
Holland, Leiden,

891.496 D96k — Kashmir

891.49611 L15WT | Drew. F. 915.46 D82J

915.426 T24J. | 915.46 M78 T Moorcroft

915.46 B414 | 915.46 / Q.33 } Notes on the ancient topography on the pith pantsaray.

915.46 D974B | 915.46 ST34M Memoir of Maps illustrating ancient geography of Kashmir

915.46 Stein
M-34M. Ancient Geography of Kashmir.

954.6 Fergusson
F30 [illegible]

954.61
A99.A

954.61 Somaraja
J69KD. J.C. Dutt

954.61 Kalhana Rajatarangini
K72RS

954.6105
Sh.91A Shukla. Ancient history of Kashmir

Jonaraja. Vol II
954.62
J69R
" 954.62. J69RD

954.62 Tarikh-i-Badshah
M22T Fois

Shrivara.
Rajatarangini ed.
P. Peterson. 954.62
Sh.65RD

954.6P Leitner G.W.
L53D Dardistan

958. Barthold V.V.
B23F Four studies of
Central Asia tr.
[illegible]

021

"The first wave of Arab invasion in the Indus Valley during the 8th cent. had carried the Muhammadan arms at times close enough to the confines of Kash. No permanent conquest, however, had been effected even in the plains of the Northern Punjab."

Conquest & trade were the factors which brought so large a part of the ancient world within the ken of the early Muh. travellers & geographers.

22 Alberuni — like can scarcely explain than otherwise than by personal inter course with Kashmiri Pandits. (1021 AD) Mahmud's

Tosha water falling, the Dharaside Abbeys.

The name Kashmir, with its derivatives Kashmira
28 or the designation of the country & its inhabitants,
29. respectively, is found already in the Sanskrit Panini's Grammar & in Patanjali's Mahabhashya thereon.
Varahamihira (circ. 500 AD.) in his Brihatsamhita includes the Kashmiras curiously enough in the north-eastern division. Among the regions & peoples named under the same heading there are a number of purely legendary character like "the kingdom of the dead", (Naṣṭarājya); the "gold region", the one-footed people etc. But besides these names are others of a different type which cannot be clearly identified, we recognize the names of tribes which undoubtedly must be located in the immediate neighbourhood of Kashmir. Thus we have the Abhisaras, Daradas, Darvas, Khasas, Kiratas & somewhat more distant the country of Kuluta (Kulu) & Kaunindas, or Kaulindas.

Sanskrit forms of local names

P. 39. ... the popular language actually spoken in Kashmir in Kalhana's time & for many centuries earlier, was not Skt. but undoubtedly an Ap. dialect derived from it, which has gradually developed into the mod. lang.. Notwithstanding this circumstance I think that his local names can on the whole safely be taken as the genuine designation of the localities, i.e. those originally given to them.

The official use of Skt. we know to have continued in K. even into the Moh. times. It assures us at once that the vast majority of village & town names must from the beginning have been given in Skt. A deliberate examination of his local names with early documents, or the fact that these names are of genuinely Skt. formation, ... on the other

that their native mod. loc. representatives are derived from them by a regular process of phonetic conversion. We look in vain among this class of old local names for any which would show a foreign i.e. non-Aryan ~~[illegible]~~ origin & might be suspected of having only subsequently been pressed into a Skt. garb.

As Skt. was used as the language of all official records for many centuries previous to [illegible] time, the Skt names originally intended for the great mass of inhabited places could be preserved, in official documents anyhow, without any difficulty ~~of~~ or break of tradition. And from such documents most of [illegible] notices of places were undoubtedly derived, directly or indirectly.

Only in some cases can we suppose that the original form of a local name of this kind has

been lost sight off, & that accordingly the chroniclers, or his authorities, had to fall back on the expedient of skt-izing in its stead the App. or his [illegible] local form, as well as he could. [illegible] original App. names.

The great majority of these names must have very early found their place in official documents, or, as we shall see below, in the skt. legendary or Māhātmyas of the numerous Tīrthas. If any of them are in the reality adaptation of skt-ed App. form, their [illegible] official use is yet likely to have originated a long time before the date of K.

Given to the [illegible] by the local nomenclature of K., whether in the valley or in the mountains, shows throughout an unmistakeable Skt. ch. This is not clearly illustrated by the constant

recurrence of such terms as -pura pōr (< pura) -mar (< maṭha), -ahōm (< aśrama), -kōṭ (< koṭṭa), -gām or gom (grāma), -kuṇḍal (< kuṇḍala), -vōr (< vāṭa), in the village names of lakes, marshes, etc.; of van (< vana), -nāg (nāga), -marg (< maṭhikā), -gul (< galikā); brār (< bhaṭṭārikā), vatt (pathaka) in designations of alpine localities, peaks, passes, etc. of -kul (< kulyā), khan (< khani) in names of streams & creeks)

The gen. etymology of the specific names preceding these terms is even in their mod. phonetic form very often equally transparent. At an earlier stage of the lang. these names must have approached the corresponding Skt. forms much more closely.

The reprod. of the popular names in Skt. form could have been but safely assume that the Skt. forms ... in most cases correctly the original local names, ... the ... from them

42 siddhapada
Siddhadesa – Sidan.

p. 61 The Skt. Kaśmīra still lives as Kashmir all through India & wherever to the west the fame of the valley has spread. In the language of the inhabitants themselves the name is now pronounced as Kaśīr [F.N. The adj. Kāśur, 'Kashmirian' corresponds to Skr. Kāśmīra. The u of the last syllable is probably due to the v of an intermediate form *Kāśvīra,] This form is the direct phonetic derivative of Kaśmīr, with regular loss of the final vowel and assimilation 62 of m to the preceding sibilant. With ref. to phonetic rule, prevalent through all Indo-Aryan verna., which favours the change of medial Skr. m into v; we are led to assume as intermediate phon. form *Kaśvīr[a]. In support of this we may point to the striking analogy of the Kashmiri local name Śārgo – goes back

through an older recorded form S'vanga listhaigira, the Sahastigara of the chronicle. It has already been shown above that we have to recognize in this Ulastirra the original Plit from which Ptoleny's (Kaspira, Kaspiria) are intended to transcribe.

129 p 209.

The district now known as Lar comprises the whole of the valleys drained by the Sind and its tributaries as well as the alluvial tract on the right bank of that river after its entry into the great [illegible] plain.

Its ancient name Lahara, & by that it is mentioned in very numerous passages of Raj. & the later Chron. The lands of the [illegible] seem to have been from early times in the hands of [illegible] [illegible] nobles. One family of

Dāmaras resident in Lahara were powerful enough for its members to play the part of the king-makers during the succession of reigns following Anantadeva. It is probable that the great trade route to Ladakh & Central Asia which passes through the Sindh, added already in old times to its wealth & imp.

The Ancient Geog. of Kashmir

Journal of the Asiatic Society of Bengal

Vol. LXVIII, part I, Extra-No. 2, 1899.

M. A. Stein

48940-41 मध्य एशिया का इतिहास - (भाग १-२)

55770 - प्राचीन भारतीय अभिलेखों का अध्ययन -

69101 - आर्यों का आदि निवास मध्य हिमालय

89771 - [illegible]

28320 - वैदिक लिपियों की [illegible]

History of Bengali Language

26814 — पाली-प्राकृत व्याकरण

1123 — भारतीय भाषाओं मा भाषाशास्त्रीय अध्ययन

69126 — हिन्दी साहित्य में ...

11287 — हिन्दी शब्द शास्त्र

73896 — हिन्दी में प्रत्यय विचार

77315 — भाषा — ...

85972 — आधुनिक हिन्दी व्याकरण — डॉ० ...

86132 — ... — डॉ० जगदीश ...

50464 — पालि प्रबोध — ...

[52471 — ... — ...

52472 — ...]

95949 — Phonetics & Articulation

28154 } ...

28157 }

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (except [illegible]) [illegible] 112 / 72

[illegible]

[illegible]

[illegible]

[illegible]

(except [illegible]) [illegible]

[illegible] after the first occurrence of [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] — [illegible] [illegible] — [illegible]

[illegible]

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[illegible]

[illegible]

112-52

730

[illegible]

[illegible]

[illegible]

112-734/732 [illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

a Collation [illegible]

Sarda Nagari Maithili Bengali

Devanagari, Telugu Grantha & Malayalam

Northern Recension (N)

N-W group

S'arada version (S') — Poona Adhikrashna Govt. Collection

deposited at BORI — 500 years old —

Dev-group allied to the S' or (K)

K_1 — Oriental Institute Lib. - Baroda [illegible]

K_2 Poona, Adhikrashna Govt. Collection - BORI

1621 AD

K_3 Baroda — Oriental Inst. Lib. — 1681

$\tilde{N}_1$ — Bir Lib. Nepal Kathmandu [illegible]

$\tilde{N}$ Nevari [illegible] Palm leaf MSS, Toshkhana [illegible] Nepal

A D (1445)

D_1 Baroda — 1646 — B.O.I.

Tanjore — Saraswati Mahal

T1 Adyar — [illegible]

Northern Recension

9 MSS in Kas (2) Bs [illegible] represented by [illegible]

1 [illegible] from S'(-) Kashmiri (2) [illegible] (3) [illegible] (3)

Bengali (2) Devanagari (Benares Dec)

The other group [illegible] is represented

from Northern Recension

Questions — S'arada Kashmiri, [illegible]

allied to S'[illegible] Maithili, Beng. Dev. Tel.

Grantha Mal. [illegible] Some MSS in Devanagari

available. Older [illegible] the [illegible]

MSS available [illegible] Kas. (10th AD) —

There are but one MSS in S'arada known to

me. One of them is written on Birch bark

in the old S'arada [illegible]

new S'arada. It comes from Kash. & belongs

to the ruling families of Kas. [illegible]

This incomplete —

Indian [illegible] [illegible]

Copyright [illegible]

[illegible] — 125

[illegible]

, 26. [illegible] , 1945 A.D.

Famine — P 118.

3 Nov. 1950

The years 26 of [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the body.

Edible [illegible] — 112. [illegible]

meal. The bran of paddy — 118 —

[illegible] — 119.

[illegible] — 118 —

[illegible] 122 — 25

[illegible] — 125 —

Bhattacharya has penned the Prasasti [illegible]
on the site, engraved with images and inscribed
as the costliest part of the king's instruction.
The king was pleased and honoured the author,
the good craftsmen, the engravers and others
[illegible] to be set with gold
silver, objects and they looked very happy.
MS. [illegible] 24 [illegible].
ex-Governor [illegible] — [illegible] — [illegible]
The king helped the Pandit by providing [illegible]
[illegible]. books, [illegible], [illegible] —
[illegible], [illegible]. [illegible] 145

Then the Yavanas [illegible]
Chemistry and study of [illegible]
The king [illegible], [illegible]
[illegible]
[illegible] — [illegible]
[illegible]
[illegible] Language [illegible]

Frankly he loved that saying of
Gita Govinda, the human arms of [illegible]
and — (47)-48 —
from silk — gracefully —
Thinking of [illegible] as the Mahabharata [illegible]
and [illegible] — 181
The other features called [illegible] (Shash[illegible]
— [illegible] feeling — [illegible] 48
[illegible]
in the Indian [illegible]
groups
good [illegible]
Tilakacharya the Bhandarkar.
Anivashatty —
82, political } Tilak, [illegible]
dignity — [illegible] — [illegible]
slave —

[illegible]

[illegible]

Translation ..

[illegible] 95 [illegible] 1954, Calcutta

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1566

[illegible]

The bards go on expanding contents of a particular episode by filling in details. The episode of Bāṇa & the marriage of his daughter Uṣā as narrated in the Critical Text in the Adhys. 106–113,

Equipment of Bard: thorough knowledge of the theme he is going to bring to his audience. Of course, he must have qualities of an extempore poet. He must be quick at versification & must have command over a wide stock of synonymous expressions & verse-fillers. In HV we get an indication of some of these qualities. In the opening questions of Janamejaya to Vaiśa... we get the following line – भवांश्च वंशकुशलस्तेषां प्रत्यक्षदर्शिवान् (H.V. 1.12)

Here V. is called well-versed in the knowledge of genealogies, persons, their relationships with each other, & their peculiarities. He had seen the doings of personalities in the Epic

which bards of subsequent generations could not claim. Personal variation in bardic poetry starts from this stage. ... The above in view of the specimen of bardic activity will readily the item. The reader is referred to the story of Bāṇa. narrated in H.V. in 8 chaps. from Adhy. 105 to Adhy. 113. The Critical text of the episode proper has 623 verse-units or 1246 lines; the star-passages in this episode number 393 with 1246 lines, & Appl. passages numbering 8, have 547 lines. It will be seen that the original text of the ep. of Bāṇa, had only 1246 lines from the first stage U, while bards of subsequent ages have interpolated in it as many as 1793 lines in which form it has reached us.

We have a long passage in Srava

Of the Sabhaparva of the M.B. are not entirely similar to those of H.V. After a careful comparison of the contents, I have come to the conclusion that passage 21 in App. I to the Sabhaparva is taken from the text of H.V. and not the authentic text. [illegible] tells, on the occasion when Pandavas were called to select, from among those present, a most worthy person who deserves the honour as he is the incarnation of Supreme Being. [illegible] then gives an account of Visnu's exploits — including of the thousand arms of Bana and marriage of his daughter with A.. But the marriage of [illegible] figures in the [illegible] taken [illegible] along the [illegible] B. [illegible] taken. I therefore conclude, that the above passage is an adaptation prepared from the text of H.V. [illegible] the passage includes several [illegible] which are almost identical with

corresponding lines in H.V.

H.V. 1.7-13 —

It is clear from the above passage that [illegible] V. to narrate to him the genealogy of the V. race which he had not touched at all in the M.B. Further [illegible] desires V. to narrate to him an account of the race of the Vrishnis right from the beginning of Prajapati the creator. In other words, [illegible] V. who had already narrated to him the Itihasa, to narrate a Purana, i.e. the race of the Vrishnis. Chronologically [illegible] the [illegible] of the oldest purana [illegible] has come down to us.

[illegible]

[illegible]

[illegible]

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